

DOCTRINAL AND CONTROVERSIAL.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

The Editors reserve the right to erase all improper personalities and objectionable expressions found in any article accepted for this department; and they alone shall be the judges.

Parvum in Multo.

BY NOSAM.

Generally when a man gets disgusted with his neighbors, it is a pretty good sign that his neighbors have a right to be disgusted with him also.

If you want to spoil a minister, just pet him up, and praise him even when he does not deserve it, and above all, say nothing to him about his failings. If this will not spoil him, then he is a true hero. If some of the spoiled ones happen to read this, they will know who to blame for it.

Now the question is, how will a minister know when he is "spoiled?" Here are a few suggestions by which each one can test himself. If you assume an unnatural amount of dignity, showing symptoms of ostentatious pomposity, when giving your opinion or advice, and you manifest a little irritation when the advice is not acted upon and the opinion not adopted, take care my brother, you are getting "spoiled." Then, again, if you feel disappointed when every one does not make a big fuss over you; and if you have a greater opinion of your talent and ability, than other people have of them; and if you think you have been treated with unpardonable disrespect because you were not "carried around on a chip," and you go home and mope and fret and complain of your hard lot and the ingratitude of the world; and if you speak in a kind of patronizing, condescending manner of the virtues and abilities of others; and if you feel jealous when others are praised, I am afraid, my dear brother, these are signs that you are pretty badly "spoiled." Then, in the last place if you show a strong disposition to pout when your opinion and advice is not taken, and this pouting turns into an attack of the blues, or brings on a bad case of pure, old-fashioned, unrelenting stubbornness, which will prevent you from performing your duties; and if you forget that minister means servant and not master, and this forgetfulness causes you to lord it over others; and if you are unwilling to listen to argument and reason, and harshly condemn those that will not agree with you, you show unmistakable symptoms of chronic "spoiledness."

We have seen or heard nothing in reply to the suggestion advanced in these items, several weeks ago, concerning a "words only" edition of our hymn book. I know that I am only speaking the sentiments of a great many when I say, we ought to have it. We yield the floor to Bro. Ewing or the editor. Come, use the liberty, brethren.

A member of the German Baptist church, in an argument with a brother, lately, on the whisky question, said "there was as much harm in a milliner's shop as there was in a saloon." Such an expression is an insult to Christianity, civilization and morality. The brain and heart that could conceive and utter such a thought, is void of the knowledge of what constitutes true, vital piety. His extreme ignorance and lack of common sense, class him among those who are not accountable for the scarcity of their reasoning powers, or censure them for cultivating narrow views until they were unable to discriminate between right and wrong.

This is the way the United Brethren now define Secret Societies. This was decided at the late conference at Fostoria, O., by a vote of 76 to 38.

"A secret combination in the sense of the constitution, is a secret league or confederation of persons holding principles and laws at variance with the word of God, and injurious to the Christian character, as evidenced in individual life, and infringing upon the natural, social, and political or religious rights of those outside its pale."

This truly is the only consistent rule by which organization ought to be measured by Christianity. How often do we allow our prejudices and narrow views to interfere with a righteous judgement.

I notice that the annual meeting of the German Baptists brings that body before the public in a very peculiar manner. It is true they become

prominent in the United States once a year. But this prominence is not because of their superlative piety, neither of their great liberality of soul, nor for the great missionary spirit they exhibit; but because of the great amount of beef, bread, butter, coffee &c. that they consume. Almost every secular paper that notices them at all, give list of the eatables that are provided for them; and it is the vast quantity about to be consumed that brings them before the public and causes them to be worthy of notice. It is rather humiliating to think that the German Baptist stomach should be thus so prominently paraded before the public to the exclusion of the principles that should make a Christian body superior to everything else.

Righteousness.

BY S. A. LEEDY.

He that doeth righteousness is righteous even as He is righteous—Jesus said to John the Baptist, For thus it becometh us to fulfill all righteousness. Baptism is a part of righteousness to be fulfilled, and so is every ordinance that pertains to God's righteousness.

In order to fulfill all righteousness, we are under obligations to do or to work righteousness; for whosoever doeth not righteousness is not of God. He that feareth God and worketh righteousness is accepted of Him.

We may have a zeal, but that zeal may not be according to knowledge, and we will go about to establish our own righteousness and will not submit unto the righteousness of God, which in part is the keeping the ordinances as they were delivered by the Head of the Church.

Some people advocate that we are saved by grace alone and without works. The apostle Peter says: And if the righteous scarcely be saved, where shall the ungodly and sinner appear? If a man can be righteous without working righteousness, then that theory is correct. But the apostle John says: That he that doeth not righteousness is not of God. Little children, let no man deceive you: he that doeth righteousness is righteous. It appears there were teachers who taught the grace-salvation without righteousness, at that time. In order to discern between the works of the Law and the works of Faith, a teacher must, by reason of use, have his judgment exercised to discern both good and evil.

To Emily R. Stiffer.

DEAR SISTER: If you can rise to the acme of trust where your will, heart, and mind merge into perfect identification with God, you will have a miracle of healing and sanctification accomplished in your person. My letter to you which was published in the EVANGELIST, is doing a glorious work among the sick. Such a testimony for Jesus in such a sphere, is rare among the Brethren, and must needs create a stir. I wish you would write the editors to correct the gross typographical error which speaks of a cancer of the heart instead of the breast.

A heart-cancer, I never witnessed, save morally: these, I meet with daily. In the higher side of nature, the world is a lazaretto, and the church is largely of that character. Envy, jealousy, ambition, pride, hatred, misrepresentation, love of honor and money and pleasure, are terrible stenchful heart-cancers, eating out the life of true religion. A heart corroded by a grudge for a real or fancied wrong, is cankered with sin and damnation.

Respecting the education of your little son, you need the wisdom which cometh from above. To separate him from society in his mental acquisition without implanting the seeds of asceticism and bigotry and prejudice, is not an easy task. To train him away from the world in one respect, and into large sympathy with it in another, is a work that needs divine illumination and guidance. Teach him both to hate and love the world as God does, and that no life is worth living, but that which is a duplicate of God incarnate. God in the flesh is the only true, sweet, happy life.

C. H. BALSBAUGH.

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Sunshine After Storm.

BY JOHN DUKE MCFADEN.

Did you ever face the Storm King? How you did dread his approach—his long, low grumble as it echoed across the sky. The angry glance of his eye as seen in the lightning's flash, struck terror to your heart.

But he stepped quickly by. The thunder was heard no more. The lightning was seen no more. The wind was felt no more. The clouds broke and the sun smiled, all was calm, and you was glad.

Did you ever stand some bright day near the close of winter? You felt that the day was an earnest of spring; but, between you and spring was March and her husband, the Storm King, and you dreaded the family disturbance; but the sighing and sobbing of March is followed by April with her tears. April is followed by May with her smiles, and May is followed by June with her roses.

Did a storm ever sweep over your soul? Some slander reach your ear? Some friend betray you, or deny you? The Church in her love and sympathy seem contracted? The storm in all its fury come dashing upon you and your soul in dread?

Be patient: as the storm in the natural sky passed by, so the storm in the spiritual sky will pass by. As a calm followed the one, peace will follow the other. He who caused the wild storm to fall like a whipped dog at his feet, and sent the wind sneaking from his presence, controls the elements that trouble you. Trust him then. "Be still and know that I am God."

Hagerstown, Md.

The Eternal Rock.

What a commentary upon the word, "Whosoever falleth on this stone shall be broken," is the whole history of the heresies of the church and the assaults of unbelief! Man after man, rich in gifts, endowed often with far larger and nobler faculties than the people who oppose him, with indomitable perseverance, a martyr to his error sets himself up against the truth that is centred on Jesus Christ; and the great divine message simply goes on its way, and all the babblement and noise is like so many bats flying against the light, or the flight of the wild sea-birds that come sweeping up in the tempest and night, against the hospitable pharos that is on the rock, and smite themselves dead against it.

Skeptics well known in their generation, who made people's hearts tremble for the ark of God,—what has become of them? Their books lie dusty and undisturbed, whilst the Bible stands, with all the scribbles wiped off the page, as if they had never been! Opponents fire their small shot against the Rock of ages, and the little pellets fall flattened, and only scale off a bit of the moss that has gathered there.

My brother, let the history of the past, with other deeper thought, teach you and me a very calm and triumphant distrust about all that people say now-a-days, for all the modern opposition to the Gospel will go as the past has, the newest systems which cut and carve at Christianity will go to the tomb where all the rest have gone; and dead, old infidels will rise up from their tombs, and say to the brand-new ones of this generation when their day is worked out, "Ah! are ye also become like one of us?"—ALEX. McLAREN.

The Injuriousness of Little Sins.

Some brittle gold having been accidentally melted with a quantity of well refined and tough gold, was found to have rendered the whole mass brittle with a highly crystalline fracture, and therefore useless for coinage. The impurity causing brittleness in the whole 75,000 ounces was a small fraction of an ounce, probably one three-hundred-thousandth, or less, of the original weight. It will be seen from this that the saying holds good in metallurgy as well as in morals, "A little leaven leaveneth the whole lump," rendering it totally unfit for current uses, until it has been passed through a purifying process.—I. C. Booth, LL.D.

We must derive our works from faith, and demonstrate our faith by our works.